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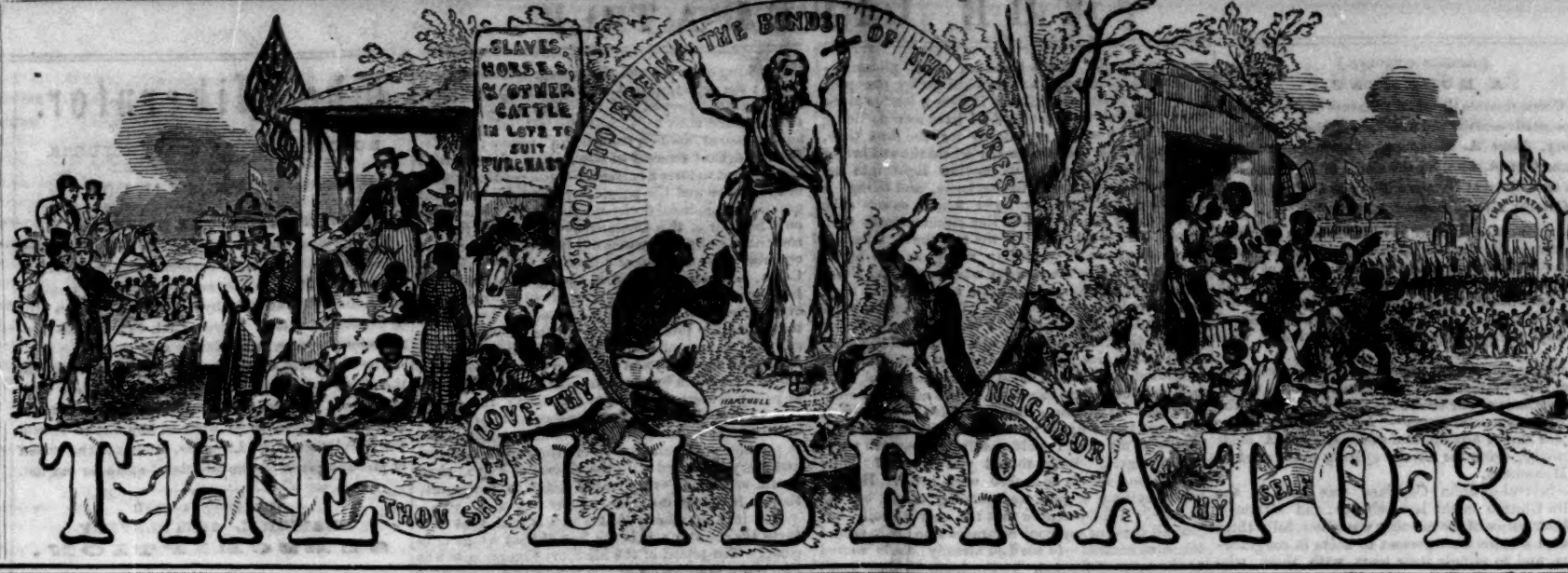
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Our Country is the World, our Countrymen are all Mankind.
BOSTON, FRIDAY, JANUARY 13, 1860. WHOLE NUMBER, 1516.

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NO UNION WITH SLAVEHOLDERS.
The United States Constitution is a covenant with death, and an agreement with hell.
The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communists, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our FATHERS, IN FRAMING THE CONSTITUTION, SWEPTED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.
— WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

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NON-RESISTANCE AND ANTI-SLAVERY.

There are no more thorough abolitionists than the small and despised set of men and women, who, having renounced the use of injurious force, call themselves Non-Resistants. Small as this number is, I believe the two chief characteristics of the American Anti-Slavery Society—the vigor and pertinacity of its moral warfare against slavery, combined with a disuse and discouragement of the application of physical force to the overthrow of that sin—are alike, and equally owing to them. Recognizing, thankfully, my own indebtedness to these men—having learned from them both these great constituent parts of Christian truth, both Anti-Slavery and Non-Resistance, after the Church had given me her full course of instruction in what she called Christianity without including, or even naming them—I will now pay an instalment of this debt by a little friendly criticism; which will perhaps apply to my own past labors, as well as to those of my teachers.

I think it may be, that in the earnestness of my inculcation of Non-Resistance with Anti-Slavery, we have all somewhat helped to mislead, both the abolitionists who were not non-resistants, and the community at large. I fear that our earnest deprecation of injury to the slaveholder, even for the freedom of the slave, and our demand for patient forbearance on the part of the injured, more frequently in connection with the case of the slave than in other cases, has produced an impression—a feeling—among our auditors, as though we recognized, after all, some element of rightfulness in the claim of the master, or some element of wrongfulness in the interference of a third person in behalf of the slave; as if we did not recognize the relation of slaveholder to slave to be precisely that of highway-robber to traveller; as if we did not recognize some of the absurd and monstrous pretences by which the slaveholder tries to make out a claim of ownership in his brother man, as having a partial validity; as if, while admitting that the slave has a perfect right to escape clandestinely, we hesitated to admit the right of his next friend, or of any friend of right and justice, to confront the slaveholder in his behalf, and to say—'Tom shall not be confined here against his will, and be made to work without wages, while his strength as he may be able to help him! If he wishes to leave this place this moment, he shall do so! And if you interfere to prevent him, you must interfere with me first!' I say, I fear our manner of inculcating non-resistance has been by many persons misinterpreted, to the extent of supposing that we disapprove of this method of helping the slave. If so, there is need of great plainness of speech, and also of great emphasis, in clearing away this misconception.

To remove a preliminary difficulty here, it is needful to say that non-resistance have often incautiously allowed themselves to be entrapped into the relinquishment of other departments of right and duty while they are defending non-resistance. We must be careful to distinguish between cases in which this element stands by itself, and those in which it is associated with other elements and incidents.

Was it right for France to assist the United States in throwing off the yoke of Great Britain? Certainly.

Do you approve of war, then? I do not; and there is no such connection between these two things as your second question attempts to insinuate. It was a positive and indispensable duty for France to help the United States in their vindication of their just rights. The manner in which this duty should be performed is another matter; it is an incidental question, to be decided by circumstances.

But so much as this, at least, is clear. The unfortunate fact that France was a fighting nation, which had never reached even the idea of the high Christian principle of Non-Resistance, did not at all release her from the obligation to perform the plainest and most common duty of humanity, the giving of help to one in need. It is her duty, at all events, to help. If she knows no other way to help than by fighting, it is clearly her duty to help in that way. By precisely the same rule is John Brown's enterprise in Virginia to be judged. And the first thing to be done in regard to it is to shake off the opprobrious epithets by which it has been unjustly stigmatized, to show its unfitness, and to refuse to receive ill names as the description of a righteous and noble act.

I am asked—Do you approve of Brown's raid, foray, invasion, insurrection?—I reply, I know of no such occurrence. As to the first three epithets, John Brown invaded no man's rights in Virginia. As to the fourth, insurrection is a rising against the oppressor, an attempt to overthrow and subjugate him. Brown's direction—a strict and emphatic direction—was, that no man should be harmed, except such as actually (and thus criminally) interfered to prevent the freedom of the slaves. The two men who were shot before Brown was besieged in the arsenal were shot in direct violation of his orders. And the evidence now conclusively shows that his purpose was to enable the slaves, escaping from their respective places of bondage, to make a stand in the mountains of Virginia, with arms to defend themselves if they were assailed, and thus to furnish one place to which all the slaves of that region might resort for safety, until their numbers should enable them to make terms securing the concession of their permanent freedom. Brown's final statement—and Brown's word is more to be trusted than the oath of another man—is, that the language of his final address to the court had been misinterpreted, and that he had not intended to convey his freed men from Virginia to Canada, but to enable them to make a stand on their native soil; to establish a city of refuge on the Shenandoah mountains; and thence to make known to all the slaves within fifty miles the existence of that citadel, and to give to such of them as might seek the means of standing at bay, instead of fleeing towards an indefinite distant freedom, with every man's hand against them until it was reached.

The one great, characteristic, peculiar, essential feature of John Brown's enterprise was, the openness of his offer to help the slaves in regaining their liberty; the fact that this offer was made in presence of the slaveholders, according them as a band of robbers, and setting at naught alike the laws and customs by which they had attempted to sanctify their villany, and the force by which they proposed to uphold it. This is the essence, the great distinctive characteristic of John Brown's enterprise. If I am asked—Do you approve this?—I answer, Yes; with all my heart, soul, and mind, and strength.

When we come to the subordinate, incidental features of this enterprise, each must be judged on its own ground. I do not claim perfection for Brown, nothing but a fair estimate of his merits and demerits. Let us examine the charges that remain.

Was he right in seizing Lewis Washington and John H. Aldstadt, in putting them under restraint, and keeping them prisoners?

I reply, Undoubtedly he was right. Those men were robbers individually, and also active members of a band of robbers. They ought long since to have been seized and kept under restraint, as dangerous persons, by the police of the town in which they lived. If the band of which they were members had already succeeded in getting the police, and the magistracy, and the courts, and the military into their power, so that the regular representatives of law and order were powerless against them, so much the more need that some enterprising individual should commence the administration of justice, and (as the first settlers of Connecticut are said to have done) set upon the laws of God until there was leisure to attend to the enactment of proper human laws. The restraint of evil-doers by unjuried means is neither a wrong thing in itself, nor at variance with the Christian doctrine of Non-Resistance. And, as to Brown's alleged interference with an existing law, or order, and government; the charge involves a monstrous abuse of

language, and reason, and justice, in one expression. To speak of an organization which compels one set of men to work without wages, and which drives out of its territories all who presume to censure this tyranny, and which allows and perpetrates every sort of subordinate outrage needful for the perpetuation of these two primary outrages—to speak of this as a 'government,' legitimately claiming the allegiance of the citizen—is to utter absurdity combined with wickedness. The more such an organization is predominant and successful, the more disorder reigns in that place. That which now calls itself a government in Virginia has not the slightest claim upon the allegiance of any human being. To set that organization at naught, to reverse its decrees, and to establish that freedom which it has proscribed, are indispensable pre-requisites to the establishment of a government there.

But another incidental feature of Brown's plan was to apply such money and other available property as he found in possession of the slaveholders to the benefit of the slaves. Was this right?

I reply, Certainly it was right, because these things are already the property of the slaves—the products of their labor—the wages wrongfully kept back from them—the property stolen from them, piece by piece, as it was earned, and by a double injustice, perverted to the use of their oppressors, whose special pride and boast it was, that they lived in luxury without earning anything. Is it wrong for the constable to take the traveller's property from the highwayman, to restore it to the traveller?

One piece of private property, however, was unjustly taken, namely, a sword, which was one of the few articles which really belonged to Lewis Washington; one of the few things in his possession which he had not stolen from the men and women whom he held as slaves. This sword, descending from Frederick of Prussia through George Washington, came into the hands of Lewis Washington by gift or inheritance, not by plunder. This was taken by Cooke, not by Brown; and when the latter knew its history, he promised Lewis Washington that it should be returned to him whenever the necessity of his confinement should cease.

It will next be asked—Was it right for John Brown to seize the United States arsenal?

I reply—Certainly it was right. This was the place where a still larger gang of robbers had stored their plunder; the place where a large amount of property, taken from the country at large, North and South, ostensibly to be used for the rightful purposes of a Democratic government, had been applied, by the grossest perversion from its legitimate purpose, to the defence of an oligarchical banditti which had overthrown the Democracy. That arsenal, with its contents, belonged to THE PEOPLE of the United States, black and white, South and North. And whatever portion of that people, taking possession of this property, will use it for the purposes specified in the Constitution of the United States, namely—

TO FORM A MORE PERFECT UNION, ESTABLISH JUSTICE, ENSURE DOMESTIC TRANQUILITY, PROVIDE FOR THE COMMON DEFENCE, PROMOTE THE GENERAL WELFARE, AND SECURE THE BLESSINGS OF LIBERTY, will at once arrest the perversion of this public property, and restore it to its original and legitimate purpose.

To rescue swords, muskets and pistols from the possession of robbers, and from being a reserved force to fortify the practice of robbery, is neither a bad nor a doubtful thing, but a positively good thing.

Lastly, I shall be asked—Allowing the rectitude, and even the high nobleness and heroism of John Brown in remembering those in bonds as bound with them, in openly presenting himself to the slaveholders as the ally of the slave, and in doing his utmost to help the slaves to liberty, do you approve the manner of his doing this? namely, his using weapons of death, and placing weapons of death in the hands of his followers, liberated slaves or others?

To this I reply—I, a Non-Resistant, can no more approve this than I can approve the use of such arms by Washington, Warren, and Lafayette in the American Revolution, by Tell and Winkelried in Switzerland, by Bozaris in Greece, by Kosciuszko in Poland, by Toussaint in Hayti, by Nathaniel Turner in Virginia, or by Garibaldi in Italy. I utterly repudiate carnal weapons, and the shedding of blood, and the use of all injurious force. I hold human life to be absolutely inviolable. I hold liberty to be the right of all, except those whose persistence in aggravated crime makes their liberty incompatible with the safety of the community; in which case I would have them (always by the use of uninjurious force) subjected to restraint, combined with the best means of ameliorating discipline that the resources of the community could furnish, until freedom could safely be restored to them. If Brown, or any of the noble persons above named, who have deemed it right to shed the blood of others, as well as offer their own, in the cause of liberty, had asked my counsel before commencing their several enterprises, I would have advised that they refrain from the use of all injurious force, and hold to their right.

Moreover, in justice to John Brown, we must remember that he was a disciple and child of that American church which has always been the active and determined opponent of Non-Resistance. The church here, as in most other countries, is the ally of the government, prays for it, praises it, inculcates obedience to it, and seeks to give an ill name to all who oppose it. The history of the Non-Resistance Society shows that its official Agents, its advocates generally, and its movements, have encountered their most virulent and persistent opposition from the clergy. They seemed to hate it with a perfect hatred. Hundreds of times were the Agents of that Society (themselves ordained ministers) refused admission to the pulpits of brother ministers to echo the precept of Jesus—'Put up thy sword into the sheath!' While on the other hand, the clergy have entered largely into official alliance with war, by acting as chaplains in the army and navy, and by preaching sermons, for the past two centuries, complimentary sermons before the Ancient and Honorable Artillery (as it calls itself) of Boston.

It was much—a very notable interpolation of Providence in John Brown's behalf—that he was led out from the influence of the church as far as the upholding of slavery was concerned; that he was plucked, as a brand from the burning, out of this department of his snares. But his mischievous doctrine that the true God is the 'God of battles'—that the universal Father is the 'Lord of hosts,' authorizing some of His children to hang, beat, stab and shoot others—this detestable doctrine which had instilled in him so effectually that he never escaped from it. And he probably never took pains even to look at the question of Non-Resistance as an open question; a doctrine that might, perhaps, be true; a principle which might, as its advocates declared, lie at the very root of Christianity. Nothing, then, could be more unjust than to judge him by the same standard as if he had recognized this principle. We cannot have grapes from thorns, nor figs from thistles. But we can, we must say that, so far as his light extended, John Brown nobly, gloriously, did his duty to the slave.—C. W.

Congress still remains unorganized, and there seems to be no chance of agreement at present.

LETTER FROM HON. HENRY WILSON TO HENRY C. WRIGHT.

NATICK, Mass., Dec. 27, 1859.

MR. HENRY C. WRIGHT:

Sir—On my way to Washington, I read your letter to John Brown and Gov. Wise, concerning a resolution passed at a meeting in this town, to the effect that 'it is the right and duty of the North to incite slaves to resistance, and to aid them in it.' In your letter you said that 'although a United States Senator and a United States Postmaster were present, yet not a voice was raised against it by them, nor by any one else.' I was surprised and pained at this act of injustice on your part, this wanton attempt to place me in a false position before the country, a position in sympathy with a doctrine my heart and judgment alike condemn. Sir, when you referred to me in your letter, you knew that I had no sympathy whatever with the sentiment that 'it is the right and duty of the North to incite slaves to resistance, and to aid them in it.' When you associated my name with the action of yourself and a few other persons in that meeting who generally concur with you in sentiment, you knew you were doing an act of injustice; that your words would be used to excite, mislead and deceive those already excited, misled and deceived. Yes, sir, you knew those words would place me in a false position—that they would be used to inflame the passions and the prejudices of the people of the South against me, and against those with whom I act, and against the cause we advocate. I have no words to characterize this act of personal unkindness and of wrong towards one who has never wronged you.

When called upon in the Senate to explain my position in the meeting which passed your resolution, I did so without casting any reflections on you who had so wantonly misrepresented me. Every fair-minded man present at that meeting will admit the correctness of what I said in the Senate concerning the passage of your resolution and the action of the meeting. Mr. J. B. Mann, a gentleman of intelligence, who was at the meeting, in a communication in the Boston Journal, says:

'The meeting was not properly a meeting of the citizens of Natick, called for the purpose of expressing their opinion, but was notified in the usual manner of meetings called by interested lecturers who wish to speak to the people. These meetings are quite common, and are attended by all classes of men—friends, opponents and the indifferent, who usually go and hear in silence, and let the lecturer have his say unmolested.'

At the meeting referred to, Mr. Wright offered a resolution to the effect 'that resistance to tyrants is obedience to God,' and therefore it was unlawful to be incited to resist their master. He spoke an hour and forty minutes, and explained the meaning of his resolution to be, not armed and forcible resistance, but resistance by moral, religious, social and commercial means, to make slavery unpopular and unprofitable. But very few voted on the resolution, and no one spoke but Mr. Wright.

As Gen. Wilson had addressed a large meeting in the same place only a few evenings before, and had given his views at length and with much explicitness, condemning the action of John Brown in the strongest manner, he probably did not deem it necessary to depart from his usual custom of listening in a quiet way, and let those who hired the hall do as they pleased, and take the responsibility.

The resolution of Mr. Wright, as interpreted by him, contained nothing but a simple expression of opposition to slavery by all proper and legitimate means, but it was utterly untrue, and it was not true that Gen. Wilson in the matter of slavery, it is not true that he has approved the act of Brown either in public or in private, but has uniformly deplored and condemned it.

Not content with the wrong done me in your letter to Governor Wise and John Brown, you have, in a letter addressed to me, which I find in the New York Herald of the 24th inst., attempted to sustain your original act of misrepresentation. Sir, this act of injustice, this deliberate effort to associate my name with the sentiment embodied in your resolution, and to hold me responsible for the acts of a meeting in which I was a mere spectator, fills me with amazement. It being your purpose to deceive, it does not surprise me that you should have commenced your letter to me with an untruth, a palpable falsehood. In the first sentence you say that I was called upon 'to give an account to the slave-drivers for attending a meeting to discuss a resolution affirming the right and duty of slaves to resist their masters, and the right and duty of the North to aid them in it.' This statement is untrue, and you know when you penned it that it was untrue. You had an object to gain, and that object was to raise a doubt in regard to the correctness of what I said in the Senate. The New York Herald, in commenting upon it, declares that 'Henry C. Wright, the alleged lecturer, flatly contradicts Wilson—It is not a lecture, but a meeting for discussion, publicly called.' The meeting was not called, as you say it was, 'to discuss a resolution affirming the right and duty of slaves to resist their masters, and the right and duty of the North to aid them in it,' but it was called to hear you lecture; yes, sir, to hear you lecture upon resistance to tyrants is obedience to God, in reference to the conduct of John Brown at Harper's Ferry. The principal notice for the meeting reads:

'Rev. Henry C. Wright will lecture in School House Hall, Sunday next, at the usual hours of church service, upon the following subject:

'Fact and Fiction in Religion, or the existence, occasion and location of the soul, after it leaves the body.'

Also in the evening, at 6 1/2 o'clock, upon—'Resistance to Tyrants is obedience to God, in reference to the conduct of John Brown at Harper's Ferry.'

NATICK, November 17, 1859.

In response to this notice—not to 'discuss a resolution' as you assert—but to hear you lecture, five or six hundred people to that town assembled; not less than three hundred of the number were legal voters of the Republican and Democratic parties. They came in response to the call, to hear your lecture, and not to discuss or to act. After the meeting assembled, you took the desk, asked the meeting to appoint a chairman; the gettens up of the meeting appointed one, and you submitted a resolution. You made a long speech; no one else uttered a word; the resolution was put, and some ten or fifteen persons out of five or six hundred present voted for it. The great mass of the meeting did not vote; they looked on in silence, and declined to take any part whatever in the meeting, or to be in any degree responsible for its action. In no sense was the resolution an expression of the sentiments of those present, if called upon, would so state.

Mr. Willard, the editor of the Natick Observer, in a note to me, says:

'I was present at the lecture delivered by Mr. Henry C. Wright on the 20th of November. I printed the notice of the meeting, which was announced to hear him lecture, and not called, as he says in his letter to you, "to discuss a resolution." The hall was full, many prominent business men and members of the Democratic and Republican parties being present. Mr. Wright called to order, asked for a chairman, introduced the resolution, spoke one hour and forty minutes; no one else uttered a word, and it was in no sense a discussion. The vote in favor of the resolution was small, not exceeding twelve. The mass of the meeting declined to take any part in its action, or to be bound in any way by its doing. No one present could mistake your position, for your opinions are well known. A few evenings before, you had, in the same hall, and in presence of a large majority of those present, "deplored, regretted and condemned John Brown's invasion, and all illegal and violent action by anti-slavery men," and you declared that such acts incurred the interests of slavery. Mr. Wright's speech and his resolution seemed to me to be aimed at the position assumed in your speech in opposition to Brown's raid, and to be in opposition to your well-known opinions, and this was the opinion of many others present.'

Sir, you say in your letter to me, that 'Mr. Brown asked, in an insolent tone, if you were present and

countenanced the meeting;' and that, when I explained, 'the slave-driver, who held the lash over you, said "I am satisfied." There can be no mistaking the object of language like this. You wish to convey the impression that I do not, in the Senate, stand by my words and acts at home. Sir, you had associated my name with the sentiment, that it was 'the right and duty of the North to incite slaves to resistance,' and when asked by Mr. Brown, in respectful language, one and manner, to explain the matter, I did so by stating the true character of the meeting; and this you are pleased to denounce as 'subversive—an attempt to "deprecate the frowns and stripes of the insolent lords of the lash." This charge is base and dastardly. My words in Congress, during the past five years, are on the record. That record will show that I have never qualified, disavowed or retracted one word or act of mine out of the Senate. That record will show that I have spoken more plainly, and more severely of slavery and the slave power to the face of slaveholders, in the course of debate, than I have out of the Senate, before sympathizing throngs. During the past fifteen years, I have travelled more than fifty thousand miles in seventeen States, and delivered nearly six hundred addresses to many thousands of persons. I have been connected with the public press, and have written much upon the issues growing out of the slavery question; but, at all times, and upon all occasions, in the press and before the people, in conventions and in legislative halls, at home and in Washington, I have maintained but one position—that of peaceful, legal and constitutional opposition to the extension of human slavery in America, and to its existence where the National Government is responsible for it. To this position I still adhere with inflexible firmness, and while I abhor slavery and pity the lot of the bondman, I shall not cease to remember that slavery in the States is local, not national, and that our appeals must be addressed, not to 'the slaves to resist their masters,' not to armed invasions, but to the reason, the heart and conscience of our countrymen of the South, upon whom rests the fearful responsibility of the slave system.

You charge me and other Senators with attempting 'to throw a glamour in the eyes of Southern men,'—you say that 'I would have them think that "regret and condemnation" of Brown and his objects are universal at the North,' and you assert that the 'masses of the North are in sympathy with Brown and his deeds.' That the people of the North deeply sympathize with the personal attributes of Brown, that they admire the rare heroism of character manifested by him, no one can doubt, but that they approve of his invasion of Virginia, I do not for a moment believe. Pending the recent election in New York, I addressed thousands of people in Brooklyn, Syracuse, Rome, Watertown, Auburn, Geneva and other places, and during the canvass of two weeks, I everywhere expressed my 'regret and condemnation' of his armed invasion of Virginia, and during that time I conversed with no one who did not regret and deplore it. And in this State, and in this town, where you declare the people approve of Brown's lawless act, I have met few, very few, indeed, who approve that act. My conviction is, that while the people of Massachusetts are nearly unanimous in their sympathy for the fate of Brown, and in their admiration of his personal qualities, they are quite unanimous in their 'regret and condemnation' of his lawless raid at Harper's Ferry. Believing this to be the sentiment of the people of Massachusetts and of the North, I have so stated in public and in private. I may be mistaken in my views, but I feel confident that I am not. If I am mistaken, if the time has come when the liberty-loving and law-abiding people of Massachusetts are convinced—as you assume they are—that 'it is the right and duty of the North to incite slaves to resistance, and to aid them in it'—that it is the right and duty of Northern men to gather in armed bands to invade slaveholding States 'to incite slaves to resistance and to aid them in it'—then I am not the representative of their sentiments and opinions. Within the Union and under the Constitution I shall, in the future as in the past, in public and in private life, give my voice and vote for just and peaceful legal and constitutional action against slavery. This is my position. I believe it to be the position of a vast majority of the people whose representative I am. When Massachusetts abandons this policy of peaceful, legal and constitutional reform, which patriotism, humanity and religion sanction, and accepts your policy of 'insurrection'—when she requires me to uphold the doctrine that 'it is their right and duty to incite slaves to resistance,' and to organize armed bands and invade sister States 'to aid them in it'—there will be a vacant chair for her to fill in the Senate of the United States.

HENRY WILSON.

'THE PRACTICAL CHRISTIAN.'

The last two or three numbers of this excellent paper have been largely occupied with articles from the pen of its editor, Adin Ballou, severely condemnatory of the course of John Brown, and of all who have expressed any sympathy with him—articles that seem to us to be somewhat lacking in magnanimity, in tenderness of spirit, and in a philosophical view of events, but rather characterized by haste and heat; by a tone which would not be indulged in, we think, with reference to Moses, or Joshua, or Washington; and by a process of reasoning which is to us far from being conclusive or satisfactory. We have very great respect for the intellectual clearness and moral insight of our Hopdedale coadjutor, and for many years past have seldom found occasion to dissent from his convictions in any direction; but we cannot view the Harper's Ferry enterprise as he does—arbitrarily and individually, as it appears to us—and therefore must be true to our own convictions. We fully appreciate his anxiety to keep the non-resistance standard erect, and hope never to be left consciously to violate our peace principles; but there is scope for an honest difference of opinion as to what is such a violation, without any heat or dogmatism. We are not tenacious of defending the extract made in the Practical Christian from our speech at the Tremont Temple; but, thanking our bro. Ballou for inserting it, we are content to leave it to the good sense and fair judgment of all who may read it, in connection with the criticisms appended to it in that paper. What we then said, we said deliberately; nor do we feel called upon to alter one word, by a fresh examination of the subject. Our language was, that, as an 'ultra' peace man, we were prepared to say, whenever commenced—'Success to every slave insurrection at the South, and in every slave country! Our bro. Ballou, on the contrary, says he 'wishes them no success, but the speediest failure!' In such a conflict, then, he hopes the oppressor will succeed against the oppressed; that the wrong side will triumph over the right; that the fetters may be more strongly riveted rather than broken; and that U. S. marines and Virginia troops may overcome the Virginia slaves in every encounter! Had he lived in 'the times that tried men's souls,' he would have wished that the mother country might vanquish the American colonies, and that Cornwallis might be the victor at Yorktown, instead of Washington! And so of every other struggle for liberty with the sword since the world began! But it is not possible that he means this; yet, if he does not, he has made a false issue with us, and is using words to no purpose. 'We deplore,' he says, 'that this case of John Brown should have been turned so effectively against Christian non-resistance, and made so seductive an argument for bloody resistance, insurrectionism, and revolution.' We have no such fear, and come to no such conclusion. Where freedom reigns, though obtained by the sword, we expect a growth of the peace principle, which is utterly impossible where slavery holds undisputed mastery. Is there no such thing as progress toward the highest Christian position?

AWFUL CALAMITY AT LAWRENCE, MASS.

Fall of the Penitentiary Mills—Seven Hundred Persons Buried in the Ruins—Two Hundred Lives lost by Fire—The Whole City in Mourning.

LAWRENCE, Mass., Jan. 10—9 P. M. One of the most terrible catastrophes on record occurred in this city this afternoon. The Penitentiary Mills fell, with a sudden crash, about five o'clock, while some 600 or 700 operatives were at work. The Mills are a complete wreck, and some 200 or 300 are still supposed to be buried in the ruins.

Eighteen dead bodies have already been taken out, and some 25 mortally wounded, besides some 50 in different stages of mutilation.

The Agent of the Mills, Mr. Chase, and the Treasurer, Mr. Howe, escaped by running from the falling building.

Huge bonfires are burning, to light some two or three thousand persons who are working for their lives, as the ruins are falling, and many are still crying and begging to be released from their tortures.

Every few minutes some poor wretch is dragged from his or her prison, and it is heart-rending to hear their cries as they are drawn out, with legs and arms crushed or torn out.

One man, shockingly mangled, and partly buried under the bricks, deliberately cut his own throat, to end his agony.

The whole city seems in mourning. Many are running through the streets, and with frantic cries are searching the ruins.

Temporary hospitals have been arranged for those who have been taken from the ruins. Many are still lying on the ground, and are being attended to by the city authorities.

Many stand at the ruins, frigid with despair. Often a terrible crash, caused by the clearing away, threatens death to all those who may still be alive in the ruins.

Gen. H. K. Oliver is active and conspicuous in directing parties who are endeavoring to rescue the victims of the disaster. Gangs of men, with ropes, are constantly dragging out huge pieces of the wreck which imprison so many. Some of the rescuers are killed in their humane efforts.

Surgeons are coming in from every quarter, and everything that can be done at such a painful moment is being done for the suffering victims of the fearful calamity, the mystery of which will have to be cleared up by an inquest.

The building had never been considered as stanch and secure. It was built about seven years since, and was then thought a stanch and secure building, and was then thought a stanch and secure building, and was then thought a stanch and secure building.

The City Hall has been converted into a temporary hospital for the dead and wounded, to remain there until removed to the city cemetery.

Scores of both dead and mangled and wounded, are recognized when taken from the ruins, and immediately taken to their homes.

The laboring force of the mill was about 950, and it is supposed that about 700 human beings were actually buried in the ruins.

Calamity Successes Calamity! Within the past ten minutes (midnight), the whole mass of ruins has become one sheet of flame!

The screams and moans of the poor, buried, burning and suffocating creatures can be distinctly heard, but no power on earth can save them.

Probably not less than two hundred human beings perished in the flames!

The bodies of many are present from Methuen, Andover, Bradford, Haverhill and Lowell.

Between forty and fifty physicians are in attendance at the City Hall, and other places, wherever the injured need their services.

One fireman having burned up, it will be many days before a true knowledge of the number of killed and wounded can be arrived at.

The fire, which finally sacrificed the buried human beings, caught, without doubt, from a lantern containing burning fluid, which was accidentally dropped.

One fireman dropped down dead in the street, probably from over-heating and over-exertion. His name is unknown.

AMERICAN ANTI-SLAVERY SOCIETY.

RECEIPTS.

Collected by Maria R. Robinson.

In Mass., N. Y.,	\$0 75
Penn. Va.,	2 16
W. Va.,	4 85
Cal.,	0 87
Jerusalem Hill,	1 00

FRANCIS JACKSON, Treasurer.

THE IRREPRESSIBLE CONFLICT.

IN THE STATE OF NEW YORK.

A series of Anti-Slavery Conventions will be held in the State of New York, as follows:

Utica, Monday and Tuesday, Jan. 16, 17. Oswego, Tuesday and Wednesday, " 17, 18. Poughkeepsie, Monday and Tuesday, " 23, 24. Hudson, Wednesday, " 25. Troy, Friday, " 26. Easton, Saturday and Sunday, " 28, 29.

The Conventions will be addressed by Parker Pillsbury, Aaron M. Powell, Maria R. Robinson, Susan B. Anthony, and others.

Speeches will commence at 2 and 7 o'clock, of each day.

The platform will be free to all candid discussion of the subject.

Let there be a grand mastering of the hosts of Freedom, to provide, by the enactment of a Person's Liberty Law, for protecting our State from the prevailing kidnapper; and to remove the whole slave system before God shall shatter in his anger, and swell the HARPER'S FERRY scene into a Red Sea deluge for the destruction of our worse than Egyptian oppressors!

NEW YORK STATE ANNUAL ANTI-SLAVERY CONVENTION will be held in Association Hall, ALBANY, Tuesday, Wednesday and Thursday, 31st Feb. and 1st and 2nd March.

Speakers—Wendell Phillips, Parker Pillsbury, Maria R. Robinson, Leonard Gibbs, Aaron M. Powell, Mrs. J. Elizabeth Jones, Susan B. Anthony, and others.

The Conventions will commence at half-past 7 o'clock, Tuesday P. M.

Let every county in the State be represented. This, surely, is the hour for the friends of Freedom to rally at the Capital, that our rulers may feel the united voice of the Empire State for a PERSONAL LIBERTY LAW.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, fifth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending 'from parents to children under the third and fourth generation'; indeed, it seems to be the rod of him who says, 'I will visit the iniquities of the fathers upon their children.'

Its effects commence by deposition from the blood of corrupt or vitiated matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined. It is contained in the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every-where prevailing and fatal malady. It is combined

